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The TAHRIK-i-Jadid

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Editor : Nur-ud-Din Muneer

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بسم الله الرحمن الرحيم

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Editor
NUR-UD-DIN MUNEER

THE

TAHRIK-I-JADID

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A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

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Managing Editor

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The Future of the Ahmadiyya Movement

(*The Promised Messiah in Tazkira-tush-Shahadatain*)

"God the Excellent has informed me again and again that He will grant me great glory and will instil my love into the hearts of people and will cause my movement to spread in the entire world and will make my sect supreme above all other sects and members of my sect shall attain to such excellence in knowledge and learning that by the light of their truth and by the dint of their arguments and signs, they will confound all. Every nation will drink of this fountain and this Movement will grow and prosper, so that finally it will encompass the whole world.

Many obstacles will be encountered and many trials will come. But God will remove all of them from the way and will fulfil His promise. And God spoke to me saying: "I will shower blessings after blessings on you so much so that kings (and heads of states) will seek blessings from thy clothing." So, O ye who hear, remember these words and keep these prophecies secure in your boxes, for, it is the word of God which must one day come to pass."

THE NATURE OF THE BLESSINGS OF PARADISE

A verse of the Holy Quran with Commentary

و بشر الذين آمنوا و عملوا الصالحت

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ان لهم جنت تجرى من تحتها الانهار

كلما رزقوا منها من ثمرة رزقا قالوا هذا

الذى رزقنا من قبل و اتوا به متشابها ،

و لهم فيها ازواج مطهرة ، و هم

فيها خالدون

And give glad tidings to those who believe and do good works, that for them are gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom, they will say 'This is what was given us before,' and gifts mutually resembling shall be brought to them. And they will have therein pure mates, and therein will they abide (2 : 26)

The Quran teaches that every created thing stands in need of a male for its full development. In paradise righteous men and women will have pure mates for perfecting their spiritual development and completing their happiness. What kind of mates these will be, will be realized only in Hereafter.

This verse gives a brief description of the rewards which the believers will have in the next world. Critics of Islam have raised all sorts of objections to this description. The criticism is based upon a complete misunderstanding of the Islamic teaching about heavenly blessings. The Quran emphatically declares that it is beyond human mind to comprehend their nature (32 : 18). The Holy Prophet is reported to have said : "No eye has seen them, nor can the mind of man conceive of them (Bukhari). The question naturally arises, why have the blessings of heaven been given the names used for material things in this world ? This is because the address of the Quran is not merely to those people who are intellectually advanced. Therefore, it has used simple words which can be understood by all. While describing the heavenly blessings the Quran has used the names of things generally looked upon as good in this world, and believers are told that they would get all these things in a better form in the next world. It is to bring out this important contrast that familiar words have been used ; otherwise there is nothing common between the joys of this world and the blessings of the next. Moreover acccording to Islam, the next life is not spiritual in the sense that it will just consist of mental state only. Even in the next life the human soul will have a kind of body, but that body will not be material. One can form some idea of this from the phenomenon of dreams. The scene which a man witnesses in a dream cannot be called purely mental or spiritual because in that state also he has a body and finds himself sometimes in gardens with streams, and

eats fruits and drinks milk. It is difficult to say that the contents of dreams are only mental states. The milk enjoyed in a dream is no doubt a real experience, but no one can say that it is the material milk, found in this world which he drinks. The spiritual blessing of the next life will not be a mere subjective realization of the gifts of God which we enjoy in this world. What we have here is just a representation of the real and true gifts of God which man will find in the next world. Moreover, "gardens" represent faith ; and "streams" good actions. Gardens cannot prosper without streams, nor can faith without good actions. Therefore, faifh and actions are inseparable for the attainment of salvation. In the next world, gardens will remind the believers of their faith in this life and streams will remind them of their good works. They will know, then that their faith and good works have not gone vain. It is wrong to conclude from the words "this is what was given us before", that in Heaven the believers will be given such fruits as they had enjoyed in this world, because, as already explained, the two are not identical. The fruits of the next world will, in fact, be the images of their own faith. When they will eat them, they will at once recognise and remember that they are the fruits of the faith they had in this world ; and it will be out of gratitude for this that they will say : This is what was given us before. This expression may also mean, 'What was promised us'.

The words "mutually resembling" refer to the resemblance between the acts of worship performed by believers in this world and the fruits thereof in Heaven. The acts of worship performed in this life will appear to believers as fruits in the next. The more sincere and the more appropriate a man's worship, the more will he enjoy his portion of the fruits in Paradise and the better in quality will they be. It, therefore, lies in one's own power to improve the quality of one's fruits as one likes. The verse also signifies that the spiritual food for believers in Heaven will be suited to the taste of each and every individual and to his stage of progress and degree of spiritual development.

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The words they will abide, signify that the believers in Heaven will not be subject to any change or decay. Man dies only when he cannot assimilate food or when someone kills him. But since the food of Paradise will be perfectly suited to every individual and since man will have pure and peaceful companions, death and decay will automatically disappear.

The Faithful will also have pure mates in Heaven. A good wife is a joy and comfort. The Faithful try to have good wives in this world, and they will have good and virtuous mates in the next. Yet these joys of Heaven are not physical.

(*From the Holy Quran with English Translation and Commentary*)

EXPORTERS
OF
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Inferiority Complex and how to remove it

A Tradition of the Holy Prophet

It is reported by Hazrat Abu Huraira, Allah be pleased with him : that the Prophet of Allah (blessings and peace of Allah be on him) said, "When a man declares about certain people that they are doomed, it is he who consigns them to the doom" (Muslim)

Explanatory Note :

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This hadis is based on a great psychological fact which is described in modern terminology as inferiori y complex' or the defeatist mentality. The Holy Prophet (peace and bless ings of Allah be on him) says that attempt should be made to raise the morale of the people by creating in them hope and faith and self-reliance and self-respect instead of dragging them down the pit of degradation through despair, frustration, inferiority complex and a defeatist mentality. Whoso wails loud over the minor errors and unimportant drawbacks of the people and means that they are finished and doomed, he himself through such observations, creates in them despair and an inferiority complex and thus opens the way to their doom. The Holy Prophet (peace and blessings of Allah be on him) has therefore, in profound wisdom, enjoined that while people may be suitably reprimanded for their errors as a reformative measure, crying over each little mistake and wailing that they have neared the brink of ruin is tantamount to consigning them, with one's own hands, to doom and that every reformer should beware of this course.

In this respect the attitude of our Chief (blessings and peace of Allah be on him) came into evidence when, once upon a time, a party despatched by him (peace of Allah and His blessings be on him) ran back from the battle-field to Medina. The thought that turning one's back to the enemy in the battle is unlawful in Islam, made them so deeply distraught with an overwhelm ing sease of shame, that they would not come up before the Holy Prophet (peace and blessings of Allah be on on him). When he saw them cowering in a corner in a mosque, hiding their faces he went over to them in person and called out to enquire who they were. Shamefacedly, with eyes down-cast they said : 'O Prophet of Allah, 'we are the runaway party' (نحن الفرارون) Sensing in them the feeling of self-defeatism, he told them that they were not runaways but that they had retreated only to attack the enemy harder and had but come to him that he was about to lead them back to the battle. When this soul stirring call of the Holy Prophet (peace and blessings of Allah be on him) reached the ears of this party then suffering silently in the vortex of despondency and buffeted by the rising waves of inferiority complex, they sprang forward in one bound and fell to kissing his hands. This was the lesson that our Master gave his companions practically and which he imparted theoretically through the hadis under reference. O Lord, shower peace and bliss and safety on Muhammad.

(From Forty Gems of Beauty)

Ahmadiyya Movement in Islam

Questions and Answers

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— III —

Abridged From the Promised Messiah's Book, *Izalai Auham* (Eng. Removal of Doubts).

English Translation : Nur-ud-Din Muneer

Objection No. 3. *Your claim to Messiahship is due to melancholia or madness.*

The Answer. The Answer to this objection is that I am not angry at being called melancholic or mad. Rather I am happy. For, obscurantists have ever been accustomed to attribute madness to their contemporary prophets and messengers and from antiquity Divine reformers have been receiving the same title from their people. I am happy on this score also that by the ascription of madness to me, the prophecy contained to this purport in my publication, Brahini Ahmadiyya, has today been fulfilled.

But I am at a loss to understand what symptom of madness or illogicality has been detected in my claim which has provoked my critics to doubt my sanity. We leave it to the good sense of our critics to compare my following statement with those of my opponents' and judge who is mad from amongst us two, also as to whose utterances will be adjudged by sound reason as resembling those of mad men and whose speech as rational and logical?

As God Almighty has graciously made this point clear to me, my statement about the Promised Messiah, who is being awaited to come down for the second time on this earth from the sky is, that there is no allusion in the Holy Quran to such an eventuality. Rather the Holy Quran has ousted him from this earth for ever. However, in some traditions, which are full of metaphors, a prophecy has been made about his second advent. But the context of such traditions explicitly shows that the intention is not at all about the coming of the selfsame Messiah, son of Mary. Rather it is a subtle metaphor meaning that at some future time resembling the time of the First Messiah, some person will appear for reforming humanity, who will be like the Messiah, son of Mary in his spirit and power and in the nature of the work alloted to him.

Further that as the Messiah son of Mary revived the Faith of Moses and elucidated again for the Jews, the spirit of Torah, of which they had become oblivious, the second Messiah will similarly revive the Faith of the like of Moses, i.e. the exalted Khatamun Nabiyyeen, (peace and blessings of God be upon him). This Messiah of the counterpart of Moses, will resemble the Messiah of Moses in his life work and also in the rewards and punishments which will fall to the

lot of his people according as they submit to him or reject him in their arrogance. God Almighty has revealed to me in this context that I am the Messiah who was to come.

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As against the above view held by me about the Messiah's second advent, the claim of Mussalmans based on ideas clinging to them from very old times is quite different. They say that the selfsame Messiah, son of Mary, will himself descend from the sky. His descent will be very picturesque. He will come down floating in the space, with his hands placed on the shoulders of two angels and will land on this earth near the minaret standing to the East of Damascus (Syria). Some of them, however hold that he will not directly touch the earth, but that his escort, i.e. the two angels will gently place him on the top of the Minaret and leaving him there they will go back. Then some Muslims will get him down through a ladder. The Messiah, according to them will be clad in fine clothes at that time and would not be naked. He will then meet the Mahdi and both of them will exchange good wishes and enquire after each other's health.

These Muslims further assert that the passage of so long a time would have made no effect on him. He will be of the same age, i.e. 32 or 33 years and his nails and hair would be of the same size as they were at the time of his alleged ascent to heaven. His body would not have undergone any change, whatsoever. But at the same time they hold that the moment the Messiah sets his foot on this earth, he will become subject to the laws governing the growth and decay of human body.

Then about the work of the Messiah they say that he will not wage any war, but the very air which he will puff out of his mouth will kill kafirs. His look will also do the same and *Kafirs* who fall within its range will forthwith die. So his breath, which, during his first advent, was alleged to quicken the dead, would now kill the living. However, some of the ulama contradict it and say that the Messiah will wage wars, kill the one-eyed Dajjal and also the Jews.

Then about the status and rank of the Messiah also, these ulama hold contradictory views. On the one hand they affirm that the coming Messiah is the same Messiah, son of Mary, the distinguished prophet of God, to whom Injeel was revealed and on whom Jibraeel used to descend. On the other hand they say that on his second coming, he will be no more a prophet of God and the idea of his former exalted prophetic rank would have been totally effaced from his mind. Further that he will join the ummah of our Holy Prophet (peace and blessings of God be on him) and like other Muslims will submit to the Quranic Shariah and offer his prayers behind ordinary *Pesh Imams*.

These Ulama then make further predictions about his religious leanings. Some of them say that he will belong to the Hanafi School of jurisprudence, claiming him to be a follower of Imam Azam, i.e. Imam Abu Hanifa. But they differ as to whether he will be a Qadri, a Chishti, a Suharwardy or a Naqshbandi like Hazrat Mujadid Sarhindi. In short these Maulawis at one time place him on the highest pedestal of glory and at another relegate him to an extremely abject position. No sane person can do so.

The matter does not rest at that.

The Ulamas then describe his works, and in this sphere also they ascribe to the Messiah many queer things. Taking metaphors in their literal sense they declare that the Messiah, in his second coming will break the cross and kill the swine. What a work to do! And what good it would be! And suppose by hard application to this. job, he breaks one or two million of them, but will not the Christians, its faithful devotees, make more crosses than he will break. His killing of swine, if taken in literal sense is also very ridiculous. How this work is in keeping with the dignity of a prophet of God! The Messiah would come for reformation of mankind. Why should he waste his precious time in killing swine, which according to Torah also is a filthy animal. Anyone can now see for himself whether this picture of the Messiah is full of contradictions and whether it is derogatory to his dignity or not. Moreover it is full of things contrary fo the laws of nature.

However, it is noteworthy that this nonsense is not at all contained in Bukhari and Muslim, the two authentic Books of Traditions. Imam Muhammad Ismail Bukhari has not even slightly hinted that the coming Messiah will be the same Messiah of old. He has recorded two traditions of the Holy Prophet (Peace and blessings of God be on him) which have settled the matter once for all. These traditions have identified the coming Messiah as a distinct person from the Messiah, son of Mary. One of the traditions says that "the son of Mary will come down to you" and contains an explanatory clause to the effect that he will be "your leader from among you". The wording of this tradition requires special consideration. The Holy Prophet (peace and blessing of God be on him) has clarified the term son of Mary and applied it exclusively to a leader of Muslims who is from amongst them, i.e. is born among them. Plainly to remove the doubt which might be engendered by the use of the term son of Mary, the Holy Prophet (peace and blessing of God be on him) has elucidated through the supplementary clause that the coming Messiah will not be the self-same Messiah, son of Mary, but that he would be a leader from among Muslims.

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The other tradition, which again clinches this matter pertains to the physiognomy of the two Messiahs. In it the Holy Prophet (peace and blessings of God be on him) delineates the cast of features of the First Messiah as quite distinct from that of the second one, and the cast of features attributed to the latter, totally coincide with that of this humble one. Now this clear disparity between the cast of features of the two Messiahs, if pondered over, furnishes us with a firm ground for taking them as two distinct and different persons.

Another point worth consideration in this context is that our Ulama insist on taking a literal interpretation of the Traditions concerning the second coming of the son of Mary. However, when some of their wise are asked of the significance of Messiah's breaking the cross and killing the swine on his descent, they reservedly agree with us and admit it to be a metaphor, but persist in taking the term 'son of Mary" in its literal sense. The observance of discrimination in interpreting two of the terms metaphorically and the third one (son of Mary) literally is sufficient to prove them wrong. If "breaking the Cross" and "killing the swine" are taken as metaphors, why should not the third element of the same tradition i.e. "Son of Mary"

(Continued on page 9)

Friends of Allah

Hadayatullah Hubsh

Friends of Allah, the time of dawn is near !

Allah speaks in this time as in the past
His universe of words is always vast
His Friends receive from Him *Ilham*
By following His only faith : Islam

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Obedience to Muhammad means today
To see his light in Ahmad, who is ray
Of Allah's sun, a drop within the sea
Of Mustafa Amin, Allah's own tree

The Friends of Allah see His host Jibril
In dreams and visions with increasing zeal
Allah grants them knowledge of some events
Which prove in future what He hidden sends

The friends of Allah speak in His own Tongue
They say His words, as if prophets had sung
The friends of Allah see His holy words
They don't decide between what sweets or hurts

The Friends of Allah hear His Fateha
They are receiving bliss from Mustafa
They are companions of His pure Masih
They are not slaves and so they are not free

Their secret is just Allah's Unity
Their secret is the path of purity
Their secret is the love for Muhammad
Who shines today within his son, Ahmad

If you would follow him, you would be safe
No goal but God, no thought but Allah's wave
Please see the signs and quench your thirst at best
With true Islam, which rises in the west

Due to the efforts of Ahmad, the real Mahdi
Who is beloved by Muhammad, his guarantee
Witness his triumph soon, because we know
Allah is speaking, and He loves to show

To all obedient Muslims all the times :
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There is no change in Him, nor in His Rhyme
Run to His Friends, to whom He grants His Speech
Become their pupils, so that they beseech.

Allah to shower mercy from above
And fill the hearts of seekers with pure love
Those who have eyes to see may really see
Friends of Allah are friends of His Masih.

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QUESTIONS & ANSWERS

(Continued from page 7)

be also taken as a metaphor and imply some other person.

Now I would like to ask whether insistence on adhering to such a Jumble of contradictory ideas is the way of reason and wisdom? Also are not the views with which this humble one has been inspired intelligible and reasonable?

LEARN THE QURAN IN THE RIGHT SPIRIT

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GIST OF A FRIDAY SERMON

(*English rendering : NUR-UD-MUNEER*)

In his Friday Sermon, Hazrat Khalifatul Masih III, Hazrat Hafiz Mirza Nasir Ahmad exhorted the Jamaat to learn the Quran in the right spirit. He stressed that self purification and observance of *Taqwa* (fear of God), was a precondition for getting an insight into the meanings of the Holy Quran and for an initiation into its mysteries. He was addressing the congregation at the Aqsa mosque on April 22, 1977. The following is a gist of his sermon. After Tauwuz, Tashahud and recitation of the Chapter Al-Fatiha, he said :

The world today has advanced remarkably in secular knowledge. Extensive researches have been made on various Science and Arts subjects which have yielded numerous discoveries and largely expanded its frontiers. However, this knowledge concerns itself exclusively with mundane affairs and offers no scope for the moral and spiritual well being of man. No pre-condition is imposed on the student. He is free to acquire it as he likes and if so minded, to misuse the ensuing power. As he is not required to be pure in thoughts and actions and to shun evil he may well become a menace to society. Many scholars who boast to have scaled great heights in worldly knowledge are worse than beasts. The world press is full of ghastly stories of their immoral deeds and heartless atrocities.

Not only individuals, but whole nations which rely solely on worldly knowledge succumb to their predatory inclinations and spread havoc in this world. The last two world wars are a good example of this phenomenon. Throwing all moral scruples to the winds, the Western nations destroyed each other unprecedentedly. Their achievements in worldly knowledge, could not save them and they miserably failed to resolve their disputes peacefully.

The Japanese and Americans also killed millions of men and women. By dropping two atomic bombs the latter destroyed in a twinkling of an eye, two flourishing cities of Japan. What a terrible thing to do! They did not show any pity. The old and the young, suckling infants and budding youths, blooming maidens and old matrons, were all hurled in to the valley of death with one stroke. Yet they pose to be the custodians of human civilization and the most advanced nation in worldly knowledge.

The acquisition of worldly knowledge without any moral and spiritual content is bound to spell disaster. There is nothing in it which may impel its devotees to be virtuous and

humane. The case of the Holy Quran is quite different. A specific mental attitude is required to be engendered for the achievement of its knowledge and the matter of its subsequent use is also brought under control of *Taqwa*.

The person who wants to learn the Holy Quran must first of all purge himself of all his base desires and foster in his mind thoughts of purity and holiness. The Holy Quran itself has given a definite directive on this point. It says, لا يمسه الا المطهرين i.e. only those who are pure of heart and lead a righteous life shall have an access to its true meaning (56 : 80). This is about the attitude which should be adopted before starting to learn the Holy Quran. As to the subsequent use of its knowledge it requires the learner to observe *taqwa* in all his dealings.

Taqwa means fear of God and implies a complete submission to His will. The Holy Quran embodies some 700 injunctions, some pressing us to do good actions, others prohibiting us from doing bad deeds. And *Taqwa* means submitting to them all.

These injunctions cover the whole range of our individual and collective life. By demanding complete obedience to them the Holy Quran brings about a thorough change in its votaries. It purifies and chastens them and prepares them to do good to their fellowbeings. It provides them with a light in which they walk. The Holy Quran says,

ويجعل لكم نورا تمشون به

i.e., and (He) will provide for you a light wherein you will walk (57 : 29). It is the light of *taqwa*. It will urge them to do what is good and to desist from what is bad. It will burnish their sensibilities and make them circumspect. A true student of the Holy Quran is in fact a source of bliss for himself and for the society.

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The key for the solution of world problems, lies in tempering worldly knowledge with spiritual knowledge. This is an undeniable truth and even those nations will affirm it which are masters of science and have conquerred space. The Holy Quran alone accomplishes this feat. It makes worldly knowledge subservient to spiritual knowledge and from an animal stage lifts a man to sainthood. Only when the world follows its teachings it will have peace and it will have created a blissful brotherhood.

The creation of such a world community is our sacred job. Ahmadis are called upon to uphold moral and spiritual values in every aspect of their life. They have to excel in the knowledge of the Holy Quran as well as in worldly knowledge. They have to make even more extensive and intensive researches in scientific as well as in non scientific subjects and to unravel still more mysteries of nature. Allah Almighty revealed to the Promised Messiah that his followers will excel in scientific knowledge so much that they will confound their rivals. So Ahmadi brain will bring out many more truths which will further enrich human life and give more power to man over the forces of nature. They will lay bare the mistakes of their predecessors and making worldly knowledge subservient to Quran, promote a better life. In fact the work has already begun in this direction. It may appear at present very insignificant but it will reach its zenith in due course.

I may remind again that all bliss lies in the Holy Quran and it is the

duty of the Jamaat to turn to it with all its might. Every member of our Jamaat should cleanse himself and try to learn the Holy Quran in the right spirit. He should be guided by *taqwa* in all his strivings. He should watch himself and see to it that he does not pass a single moment of life in disobedience of the Holy Quran. He should do whatever it has commanded us to do and keep away from everything which it has forbidden.

In conclusion I fervently pray that Almighty Allah may enable us to learn the Holy Quran in the right spirit and live our lives according to *Taqwa*. May we be able to bring happiness and true prosperity to the whole mankind.

10th Annual Quran Class held at Rabwah

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Hazrat Khalifatul Masih III inaugurated the 10th Annual Fazl-i-Umar Quran Class at Rabwah on June 27. The class is being taken in the Mubarak Mosque, and will continue upto July 11. Some 869 students including 480 famales, representing various community branches in the country are participating. Female students sit behind a veil.

The course of study prescribed for this class includes chapters Al-Anfal and Al-Tauba of the Holy Quran, 50 selected Traditions of the Holy Porphet (peace and blessings of God be on him), the Promised Messiah's book, Izalai Auham, pp. 101-150, History of the Ahmadiyya Movement for the period March 15, 1914 to March 1916, 12 lessons in Arabic and speeches by Ulema on 11 subjects relating to Islam and Ahmadiyyat.

In his inaugural Address, Hazrat Khalifatul Masih called upon the Jamaat to match their efforts with the object which they have to achieve. He said that the mission of the Jamaat consisted in Islamising the whole world and their endeavours should also be commensurate with this noble end. He said that the realization of this object demanded that every Ahmadi, male or female, old or young should himself learn the Holy Quran thoroughly, imbibe its true spirit and then teach the same to his children and to everyone with whom he is associated. He stressed that this work should go on to the end of the world, every generation bequeathing the knowledge of the Quran to the coming generation.

Addresing the class he told the participants to work hard and to learn the Holy Quran diligently. He said that being the followers of the Promised Messiah they were prospective teachers of the whole mankind. They should never forget it and should prepare themselves befittingly to bring the whole humanity in the fold of the Holy Prophet (peace and blessings of God be on him).

After collective prayer, led by Hazrat Khalifatul Masih the class got started.

Efficacy of Prayer

(An excerpt from the writings of the Promised Messiah)

What is Prayer?

Prayer is a responsive relationship between God and a Godly person. The Grace of God-His Beneficence first draws a person to God. The person responds with gratitude and sincerity and God draws near to him. In prayers this relationship achieves a quality of its own and gives rise to its own peculiar consequences. Suppose a man becomes involved in some great difficulty. He turns to God full of conviction, hope, love, loyalty, courage and confidence. He achieves an unusual awareness, Gone are his indifference and forgetfulness. Penetrating through veils of indolence, he advances in the field of selflessness and ultimately finds himself close to God, and no one-nothing else-is anywhere near Him. His soul bends at God's feet. The magnetism gifted to him produces responsiveness in the Divine. He draws Divine Graces to himself, Almighty God then attends to the object of his prayer. The prayer begins to have effect. The first effect is to move the appropriate means towards the end. Did the man pray for rain? Then acceptance of prayer moves the natural means to rain. Prayer moves. Did he pray for famine? Then G d stimulates appropriate conditions which cause a famine. Those who know anything about spiritual experiences and achievements, know from repeated experience that a perfect believer comes to have creative powers through prayer. With the approval of God, his prayer begins to move things in the physical as in the spiritual world. The elements-air, fire, earth, the heavenly spheres, the hearts of men-all move in the desired direction. In the holy books of God there is no dearth of examples of such happenings, such events. What are called miracles are often examples only of the acceptance of prayer. So are the many thousands of miracles prophets and saints-witnessed from the beginning of time until today-examples of the acceptance of prayer. Of how prayers manifest the powers of the Most Powerful God.

And what was it that happened in the wilderness of Arabia? Wonder of wonders, was it not it ? A people several hundred thousand strong-spiritually dead became spiritually alive in a matter of days. Those who had been corrupt for generations acquired a Godly Character. The blind began to see and the dumb began to expound divine truths for the whole world. A revolution took place such as never had been seen or heard of before What was it? Do you know? It was prayers, prayers. Prayers of one who had effaced his own self for the sake of God. Prayers, he had said often and at dead of night. Prayers which produced a commotion and brought about changes which nobody could have connected with this illiterate, lonely person. Everybody would think these changes impossible.

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God! Bless his soul and send on him peace. Bless him and those who follow him to a measure as large as was his concern, his anxiety and his fear for the future of this, his Umma, And rain on him Thy Blessings and

Thy Bounties until the end of days.

And my own experience is relevant too. For, I have seen prayer work more swiftly than fire or water. In fact, of the means nature has provided, prayer is the most potent, the most effective. There is nothing like prayer.

If it is said that prayers also go unheard and remain without effects or results, my reply is that this is true of medicines also. Have medicines closed the door to death? Is it impossible that medicines should fail? And yet is there any one who will deny that medicines have their powers and their properties. It is true that everything has its law, its measure. But this has not made the sciences useless or unimportant, nor made means and methods unreliable. Think a little deeper and you will find that physical means, on the one hand, and spiritual means, on the other, are equally under the law of natural measures and decrees. If there is a sick person and he is decreed to get well, conditions conducive to health become available in full. These include the responsiveness of the sick man's body itself. Given this responsiveness medicine works wonders, hits the target as it were. So, it is with prayer. For, prayer also means that conditions making for acceptance assemble where God has willed their acceptance. The physical and the spiritual worlds are both subject to an order of causes and effects.

Read Regularly

THE

Tahrik-i-Jadid

MONTHLY

RABWAH

Ahmadiyya Movement in the eyes of Western Authors

(An extract from Christians and Muslims in Africa, by Noel Q. King, published by Harper & Row NV 1970).

The Ahmadiyya also came from British India but were in about every other way different from the Ismailis. They came in the 1920's to Sierra Leone, Gold Coast/Ghana, and Nigeria and to British East Africa. They have been the only Muslims who deliberately tried to give the Christians tit for tat. They honestly call themselves missionaries, and still do when some Christians have turned to jolly euphemisms like "fraternal worker". Robustly they match the barrage of insults which some old fashioned Christians still post up, such as reflections of the Prophets private life or the sexual pleasures of Paradise with remarks on the virgin Birth and the mathematical non-sense of saying three are one. They make every use of modern Western education and organizational methods.

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The Ahmadiyya are immensely good for Christianity in the way they purify her by showing her how she presents herself in some of her more gorgonlike postures. On the other hand, they are men of God who have made incredible personal sacrifices to fulfil their mission, as they see it, of bringing Islam to Africa. They believe that an African has a right to know his Islam directly and they try to meet his needs in English if he can read English. They are also the chief translators of the Quran into African languages. The orthodox insist in Arabic : the Quran cannot be translated they say. It is

(Continued on page 22)

MAN OF TWO WORLDS

PROFESSOR ABDUS SALAM

is a brilliant theoretical physicist who was born of a Moslem family (an Ahmadi Muslim Family. Ed.) in what is now Pakistan. He shares his enormous intellectual energy between the pursuit of quarks and a passionate advocacy of third world needs. He talked about his life to Dr. Robert Walgate.

(*New Scientist 26 August, 1976*)

Abdul Sa.am in a lecture delivered last December to the students of the University of stockholm, spoke with controlled anger of the exploitation of the third world by the advanced nations. Piiing fact upon fact, finally he burst out passionately with these lines of Omar Khayyam :

"Ah love ! could thou and I
with fate conspire
To grasp this sorry scheme of
things entire
Would not we shatter it to bits
and then
Remould it nearer to the heart's
desire".

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Salam physicist, FRS, Moslem born by the banks of the Chenab, passionate advocate for the third world has the heart of a poet and the mind of a scientist. He loves beauty and looks for it in his science. He is an excellent physicist concerned with deep pattern ; he is also a deeply compassionate man. These two threads intertwine through his life.

His work in particle physics has made many important contributions to his subject, not least the unification of two of the forces of nature—the weak and the electromagnetic—in a model which is receiving thorough experimental support. He commutes between Imperial College, London, and his creation, the International Centre for Theoretical Physics in Trieste, a centre where third world scintis's can keep abreast of develpment in physics. At 50, Salam is full f energy, travelling all over the world to give lectures, make speeches and—often successfully—persuade politicians to realise visions. He fell in love with the United Nations when he attended the first Atoms for Peace conference in 1955, and helped set up the UN Advisory Committee for Science and Technology, of which he was an active member from 1963 until last year. And for eight years he was by personal invitation scientific adviser to President Ayub Khan of Pakistan.

He is direct, disarming, humorous deeply serious. He comes of a line of Rajput princelings converted to Islam abhut the year 1200. His forebears were scholars and physicians : but they were poor, Salam's Moslem

upbringing gave him the mores of Islam, the moral code of the Koran, but it is relatively recently that he has come to a spiritual discovery of his religion. "Islam to me is a very personal thing." Salam says, "Every human being needs religion, as Jung has so firmly argued ; this deeper religious feeling is one of the primary urges of man-kind." But Salam does not consign to eternal hell fire those outside the fold : "I would *like* you to become a Moslem, and share the feelings I have but I wouldn't stick swords into you if you didn't !"

Salam does not believe that there is any conflict between his science and his religion. In physics, he has mostly been involved with symmetries; and "that may come from my Islamic heritage ; for that is the way we consider the universe created by God, with ideas of beauty and symmetry and harmony, with regularity and without chaos. The Koran places a lot of emphasis on natural law. Thus Islam plays a large role in my view of science ; we are trying to discover what the Lord thought ; of course we miserably fail most of the time but sometimes there is great satisfaction in seeing a little bit of the truth." Salam also stresses that from 750-1200 AD science was almost totally Islamic, and that, "I am simply carrying that tradition on."

"My father had not taken scholarship as a profession, but he was very keen that I should succeed that way, He influenced me very strongly in that respect." The best jobs in Pakistan were civil service jobs ; but Salam took a maths degree in Lahore, won a unique scholarship to Cambridge, and while there ' drifted into physics".

"There was no question I was very fortunate. If I had not been awarded a scholarship by the then Indian government it would have been totally impossible financially for me to come to Cambridge." The way Salam got the scholarship is to him "something of a miracle". During the Second World War, many Indian politicians wanted to help the British war effort. One of them collected a fund of about £15 000 but the war ended, and he had to decide what to do with the money. He instituted five scholarships for foreign education.

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Salam and four others were selected. Salam had taken the good care to apply to Cambridge simultaneously ; and "the same day I got the scholarship, 3 September 1946, I also had a cable saying that an unexpected vacancy had come up at St John's college—admissions were usually done much earlier—and could I come up that October ?" So Salam went to Cambridge, but his four colleagues who were to be offered places next year, never made it. The munificent politician died that year ; his successor cancelled the scholarship scheme. "In the end all that effort to collect a War Fund, for buying munitions ended up in one thing alone : to get me to Cambridge !" Salam laughed. "Now one could call it a set of coincidences ; but my father didn't believe this. He had desired and prayed for this and saw this—I think, rightly—as an answer to his prayers."

Salam emphasises the general moral. "Opportunities are so sporadic in the third world that the man who is absolutely tops may not even get a chance." There is everything against doing science as a profession ; "it is poorly paid, very little endowed. You have to be highly motivated if you take it up ; it carries no influence or status in a

status-conscious society."

In Cambridge Salam took the part II mathematical tripos and part II physics and came out a Wrangler—a first class degree. The Cambridge tradition was that those with firsts did experiment, while seconds and thirds did theory. "But for experimental work you need qualities I totally lack—patience, an ability to make things work—I knew I couldn't do it. Impossible. I just hadn't got the patience."

Salam found his way onto some problems in quantum electrodynamics, then a subject in the throes of birth (now the most accurate theory known).

"There were a few problems left" said his supervisor, "but all of those have been solved by Matthews". (Paul Matthews, now a professorial colleague of Salam's at Imperial College and shortly to become Vice Chancellor of Bath University. He was then finishing as a Cambridge research student). "So I went to Matthews and I said—have you got any crumb left?" Matthews gave him an important problem "for three monts". If Salam had't solved it in that time Matthews would take it back. Salam solved it, and thereby made an important contribution to "re normalising" (eliminating infinities from) meson theories. It took five months. That was his PhD.

Salam returned to what was now Pakistan and to his old university of the Punjab in Lahore as a professor. There was no tradition of doing any post-graduate work; there were no journals; Salam's salary was £700 a year and "I certainly couldn't put the journals on that". There was no possibility of attending any conferences. The nearest physicist to Salam was in Bombay and that was another country".

The head of Salam's institution told him that though he knew Salam had done some research he could "forget about it". He offered Salam a choice of three jobs; bursar; warden of a hall of residence; or president of the football club. "I chose the football club."

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The whole tenor of society was geared against any continuation of research work in physics. Salam was faced with a tragic dielemma; "I had to make a choice; physics or Pakistan." Salam returned to Cambridge. There and subsequently at Imperial College, London (where he was appointed professor in 1957 to start the department of theoretical physics) Salam threw himself passionately into physics, inventing the two component theory of the neutrino, working on particle symmetries and in particular SU (3), and gauge theories with the unification of weak and electromagnetic forces as a goal. But, in addition to this work, his burning concern, fired by his own unhappiness at having to leave his country was to find ways of making it possible for those like him, to continue working for their own communities while still having opportunities to remain first-rate scientists. "I believe passionately that developing countries need scientists as good as the developed countries do, certainly in the university system. So in 1960 Salam conceived the idea of setting up an International Centre for Theoretical Physics, with funds from the international community—for example, the UN.

To such a centre, those working in the developing countries would come with frequency to renew their contacts with physics while spending the bulk of their time teaching in

their own countries. The centre—rather than the developing country governments would pay for such visits. Salam, after meeting a lot of indifference in the first world, finally convinced the International Atomic Energy Agency to take up the idea of the centre. Italy, the poor man of Europe, came up with the most generous offer of site and running costs and the ICTP was established in 1964 in Trieste.

After an experience of running the Centre for 12 years there has been a shift in the disciplines, the Centre now emphasises, a shift away from fundamental physics' to physics which may be more relevant to the needs of the developing countries.—for example physics of the condensed matter. "We do post PhD work, not with an eye to industrial laboratories—there are none in most of our countries—but the hope is that if you have teachers in the universities who have worked, for example, in solid state physics, then the next generation at least will have an orientation which is much more industrial.

"Thus we are stressing research in physics of solids, plasma physics, physics of oceans and the Earth, applicable mathematics; physics of technology, of natural resources; together with physics on the frontier. As an example, in solid state physics, professor John Ziman of Bristol, Norman March of Imperial College and stig Lundqvist from Sweden, Chiarotti from Italy, Garcia Molinere from Spain and their collegues have created (through the work they do at the Centre) a mini revolution in studies of this subject in the developing countries. This is evidenced in the degree of scientific maturity we now notice in the people coming to ICTP compared to 1964."

Salam emphasises that "it is a most important point to make that—even in a relatively large country like Pakistan—the active physics community numbers no more than 50 persons for a population of some 70 million people. And this is the total sample of men who are responsible for all advanced teaching, for all norms and standards in physics, taught for engineering as well as for all advice to the government on matters concerning technology based on physics.

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"Now considering that the active physics community is so small, one can argue whether the teachers we train should be high energy physicists or solid state Physicists.

"Many people argue that we shouldn't do any fundamental science at all but concentrate on, say, applied physics of solar energy. Unfortunately things are not so simple. For solar energy research the need is there, but the money is not there, nor are the facilities.

"In the end it will be the U.S. physicists, with the multimilion dollar facilities available to them, who will produce a design that is the epitome of all designs for economic devices in the solar energy field.

"But this does not mean we should not have men trained at the highest possible level in solar energy work, men who know from *inside* what the current work in this discipline is. Perhaps the ideal would be men who commute between fundamentals of solid state physics *as well as* its application to say, solar energy devices. I do not believe this is

(*Continued on page 22*)

More Evidence on Jesus' Humanity

(Nur-ud-Din Muncer)

Jesus Christ has remained an enigma for the last two millenniums now. Many fantastic beliefs have come to be associated with him. Christians believe that he died on the Cross, came to life again after three days and then rose to heaven in his physical body. They worship him as God. Muslims also attribute to him some Divine powers. Taking metaphors literally they say that Jesus healed lepers, gave sight to the blind and quickened the dead. Wonder of wonders, they believe that he ascended to heaven in his body of clay and is still living there. The story goes like this that when Jews were putting him on the Cross, God Almighty took him to heaven and it was some other person resembling Jesus whom the Jews crucified.

The Promised Messiah, the holy Founder of the Ahmadiyya Movement in Islam unveiled this mystery. Repudiating these ideas, he proclaimed that Jesus was a prophet of God like other prophets and as human as they. The Jews of his time wanted to kill him on the cross. This to prove that according to Bible he was an accursed person and not at all a man of God. They succeeded in putting him on the cross but failed to kill him there. God Almighty saved him. Circumstances making for his escape appeared. He was kept only for 3 hours on the cross and his legs were also not broken. After taking him down from the cross, under the instance of Pilate, he was handed over to his friends and well wishers, who tended him as pre arranged in a c.ve-like tomb. He recovered and escaped to Kashmir. There he looked after the lost sheep of Israel and died a natural death in his ripe old age. To lift the curtain for ever from this mystery, the Promised Messiah identified his tomb in Mohallah Khanyar, Srinagar, Kashmir (India).

The Promised Messiah developed this thesis in his booklet 'Masih Hundustan mein' (Jesus in India). Written in 1899, the book contains, exhaustive evidence from the Bible, the Holy Quran, the Traditions of the Holy Prophet (peace and blessings of God be on him), old books on medicine, on history and on Buddhaism, etc.

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The Promised Messiah also predicted that more evidence will be coming forth to prove his thesis. This has come to pass. Modern research has made many discoveries. The photos taken of the shroud in which Jesus was wrapped up after the event of the cross and in which he lay prone in the cave, have shown that he was alive when he was taken down from the cross and also when he was lying in the cave.

The argument is based on the nature of the blood stains which have been found on the shroud. Scientific analysis has proved that such blood stains could be formed only from blood oozing from the wounds of a living person. These blood stains contained on various parts of the shroud would not have been there if Jesus' heart was not functioning normally. These discoveries made by porfessor Theodor Hirt of Cologn

University have been incorporated by a German Journalist, KURT BERNA, in his book JESUS NICHT AM KREUTZ GESTORBEN, 1956, (Eng: Jesus Christ Did not Die on the cross).

We are reproducing below in the same context a news item entitled "Jesus Body Still Preserved?", which appeared in the Ghanian "Daily Graphic", dated May 13, 1977. According to it the photos taken of the shroud show that Jesus was not struck in any vital parts of his body. This means that the centurion's spear thrust caused only minor injury and that he could not die of it.

We are also reproducing below a statement by Jimmy Carter and two letters about it published in the Kenyan Nation, dated May 15, and May 22, 1977. Jimmy Carter absolves the Jews of attemting to crucify Jesus and puts the blame on Pilate. However, according to Gospels, Pilate saved Jesus. It was on his instance that Jesus' legs were not broken and he was handed over to his friends for treatment in the cave.

—◀▶—

Daily Graphic May 13, 1977

Jesu's Body Still Preserved ?

A Team of United States space researchers have provided new evidence that Jesus Christ was the man wrapped in the holy shroud preserved in a church in the northwest Italian city of Turin.

Monsignor Giulio Ricco, a leading Vatican expert, disclosed in Rome recently that space-age technology from the U. S. National Aeronautics and Space Administration (NASA) in Pasadena, California was providing detailed findings on the wounds the man of the shroud suffered while undergoing the triple torture of flagellation, crucifixion and the thorny crown wreath.

He indicated that the shroud helped to clarify some of the episodes of the New Testament.

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"Pilate for instance, did not want Christ to die under flagellation, something not common at the time. This is borne out by the fact that the shroud shows Christ was struck in non-vital parts of the body, that is the shoulders and the sides of the chest, but not in the heart."

The latest research into the history of the shroud was on photos of the linen cloth taken with mercury lamps emitting violet rays in 1969.

The pictures were enlarged and processed in the United States in 1975 and 1976 with the same technique developed for study of the photographs of the Moon and Mars by the Pasedena NASA base.

—◀▶—

Sunday Nation, Kenya, May 15, 1977.

Carter rejects old 'Christ —killer' claim against Jews

PRESIDENT Jimmy Carter, replying to remarks about the Jews attributed to him in teaching a Bible class, yesterday denounced as unjust and false the old anti-Semitic charge that the Jews killed Christ.

He said: "The Jewish people

were for many centuries falsely charged with the collective responsibility for the death of Jesus and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalisation for anti-Semitism."

It was a rare stand by a US President on such an historical corrosive and theologically sensitive issue.

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In a letter to a Lutheran pastor, who had questioned the President's handling of the subject in a recent church class, Carter noted that the major Christian churches—Protestant, Roman Catholic and Greek Orthodox-have all repudiated the old Christ-killer slur.

Carter said he was "personally gratified" that they had done so, adding that his own denomination, the Southern Baptists, also have condemned "anti-Semitism as un-Christian".

"To that I can only say, 'Amen' with all my heart," Carter said.

He said that Jesus himself was a Jew and that the human instruments involved in his crucifixion included "Judas, who was a Christian disciple; Caiephas, who was a Jewish priest appointed by the Romish authorities, and Pilate, a Gentile who actually condemned Jesus to death."

Carter's letter was hand-delivered to the Rev. John F. Steinbruck, pastor of Washington's Luther Place Memorial Church, who had written Carter that many Jews and Christians were disturbed by remarks attributed to him in a Bible class at Washington's First Baptist Church.

Steinbruck, active in inter-religious affairs, called the President's response "a historic repudiation of the 'Christ-killer, canard that has so long and so unjustly been the burden of the Jewish people, our older sisters and brothers."

—◀▶—

Sunday Nation, Kenya May 22, 1977

Carter and the Christ Killers

In your last Sunday's issue (May 15), you published an important clarification from the US President, Jimmy Carter, concerning his remarks about the Jews not being the killers of Jesus.

I only wish to inform your readers that the view was first forcefully and emphatically expressed in the holy scripture of Muslims. The Koran most categorically stated some 1,400 years ago that the Jews "slew him not, nor crucified him (Chapter IV, verse 157).

Thus according to popular Muslim belief the Jews did not encompass his death in any form. We are happy that the plain truth is now being accepted by "the major Christian churches—Protestants, Roman Catholics and Greek Orthodox".

The Jews are quoted in the New Testament as saying "His blood be on us and our children" (Mat. 27 : 2). But these words only show their determination. In actual fact, they could not cause him to die as they had planned.

It would not be fair either to put the blame on a "Gentile". The Gospel clearly states that Pilate was not at all willing to kill Jesus.

Rather, he took water and washed his hands before the crowd saying, "I am innocent of this righteous man's blood" (27 : 24).

And about Judas, the betrayer of Jesus, it is reported that he repented his sin, returned the illegally acquired money to the chief priests and elders and went and hanged himself (Mat. 27 : - 5).

May be his sin was also forgiven.

M. M. Chaudhrie,
Nairobi.

— — — —

I Refer to "Carter and the Christ killer". Sunday Nation, May 15, While argument continues, as to who killed Christ, we might study the story as it is related in the gospels. Crucifiction was a lingering death lasting for several days but the crucifiction of Jesus was carried out in such a hurry that he was on the cross for only a few hours.

Indeed when Joseph of Arimathia begged for the body of Jesus because he was already dead, Pilate would not believe it until death was confirmed by Pilate's centurion.

If we believe that God answers prayer it is also reasonable to believe that God caused Jesus to swoon, appear dead and recover consciousness later in the tomb. He was not buried in the earth. The Mohammedans believe that although crucified, Jesus did not die on the cross.

"Historian", Mombasa.

(*Continued from page 18*)

impossible. To be multidisciplinary in physics is the cross those working in developing countries must be prepared to bear. Another is the philosophy we are trying to live up to at ICTP "

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Salam's concern for the third world has not been confined to ICTP. He has struggled, from inside, with the educational, scientific, and development policies of Pakistan. But his first love has always been Physics, with a life that is a tangle of Physics and non-physics interests. "It is hard to switch; you find you are in the middle of something very exciting and then you must simply drop it."

Salam gave a current example. At present he is alone with a colleague, Jogesh Pati, in proposing that quarks can be free. It is the right psychological moment to develop the idea, for quark confinement is in theoretical difficulties. But with constant interruption of work through the demands on his time in running the Centre and keeping it alive, Salam bemoans the fact that he cannot spare enough time to develop his ideas.

Does Salam think he's got the balance about right? "Well sometimes I feel I'm being very foolish. I do what is necessary to achieve what I want to but often less than that." Salam is a man with tremendous energy, and tremendous enthusiasms—but he is one man without time, strung across two worlds and two problems. It is a loss to the world that he cannot have two lives.

(*Continued from page 14*)

pathetic to an Ahmadi to see a West African Muslim reading his Quran in an English paper back, edited by a Christian, or to see Swahili Muslims (till the Ahmadiyya version came out) using a rendering by a Christian missionary. The Ahmadiyya say that under pressure from their example the Sunni Muslims at last bestirred themselves to produce a Swahili Quran —at a time when Swahili Christians were rejoicing in a Jerusalem Bible at about a dollar a copy. They feel that one of their chief functions may be to stir the general body of Muslims into activity. (pp. 82 84)

CHURCH CHALLENGES CHRIST'S DIVINITY

The Holy Quran most emphatically repudiates the idea of Christ's divinity. According to it Allah is ONE He is Independent and Besought of all. He begets not, nor is He begotten. And their is none like unto Him. (112 : 1-5). Allah is unique in His person and His Attributes. He is perfect and to associate any partner with Him is sheer blasphemy.

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However, Christians subjected Him to all sorts of imperfections and did Him the gravest indigni y by holding Christ to be God Himself. Christ was born to Mary like other human beings. How could he be God? He lived on this earth his span of life and died a natural death in his old age. As pointed out by the Holy Founder of the Ahmadiyya Movement in Islam he is buried in Sri Nagar, Kashmir.

The idea of his divinity is absolutely false and is bound to lose its hold The church itself will one day denounce it. In fact the movement has already begun. A book written by well-known church men declares that the terms applied to Jesus like the "Son of God" and "the Second person of the Blessed Divinity" are meaningless.

The contributors to this book are top theologians. They decline to take Jesus more than "the most wonderful human being". We reproduce below a news item relating to this book entitled "Theological war opens over Divinity of Christ" published in the Times Wednesday June 29, 1977.

(Ed.)

Theological war opens over divinity of Christ

By Cliffar Longley, Religious Affairs Correspondent.

The Chapter House at St. Paul's Cathedral in London was the first verbal battleground yesterday in what promises to be the most heated theological argument since the former Bishop of woolwich, Dr. John Robinson, tried to demythologize the Almighty in *Honest to God* in 1963. This time the target was the divinity of Christ and, although no one was carried out of the room with apoplexy, it would have suited the atmosphere if someone had been.

The occasion was described as a press conference, but it became a vigorous debate as questions barbed with poison were shot at the panel of seven theologians who had turned out to explain themselves. With one exception, they were contributors to a book to be published on Friday called, provocatively, *The Myth of God Incarnate*. It sets out ideas that have been in circulation for some time, but they are now presented as a challenge to beliefs that most Christians hold precious.

What they are saying in the book, and what they have been saying elsewhere in other books, articles, and lectures, is that to describe Jesus Christ as the Son of God and the Second Person of the Blessed Trinity is to use language that has lost its meaning.

Six of the theologians are Anglican dons from the top drawer of contemporary scholarship : Professor Maurice Wiles, for instance, is chair-

man of the Church of England Doctrinal Commission, which is rumoured to be in the process of a thorough shake-up, and Professor Dennis Nineham is Warden of Keble College.

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The book is edited by Professor Joon Hick, the only non-Anglican, who is H. G. Wood Professor of Theology at Birmingham and on yesterday's showing one of the more radical members of the team. Raising the temperature some what, he said that Jesus was for him "one of the most and possibly the most wonderful human being who ever lived."

Out of the loose scrum of hostile questions and carefully framed answers emerged the fact that much of the disagreement was about language, and the theologians parried again and again with the academically watertight formula : "It all depends what you mean by....." Thus they were naver on record denying the divinity of Christ or the doctrine of the Trinity, though equally they refused to affirm either view.

As a counterweight to the seven theologians' radicalism, the publisher, SCM Press, had invited Canon David, Edwards, Rector of St. Margaret's West-minister, introducing him as *advocatus dei*. He suggested that the book, and particularly its title, were unduly provocative, mixing theological with commonsense language.

"The word 'myth' is used by theologians in a technical sense", he said, "Myth to the ordinary person means something completely untrue and fallacious."

Professors Nineham gave a painstaking explanation of how theological language has necessarily to rely on metaphor and poetry, and reflect the framework of ideas of the age in which it is written.

OBITUARY

MALIK ABDUL QADIR

61, DIED OF HEART FAILURE

at

Nairobi on Friday, May 20, 1977.

(*Inna Lillahai wa Inna Ilaihe Rajiun*).

He was buried in the Ahmadiyya Muslim Cemetary in Nairobi and Funeral service was performed by Maulana Mohammad Munawwar, Incharge Missionary, Kenya. The deceased had helped the mission ably in defending it and its paper "East African Times" against a libel case filed by the Government of Kenya in 1958. May his soul rest in peace.

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